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5. October 2013

Online at <http://mpra.ub.uni-muenchen.de/50404/>

MPRA Paper No. 50404, posted 6. October 2013 05:47 UTC

AFRICAN DEVELOPMENT, PARTNERSHIP AND RATIONALITY CHALLENGE: AN EXPOSITION

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OCTOBER, 2013

1.0 INTRODUCTION

Naturally, a human being is just about as many times larger than the smallest object in the universe as he is smaller than the universe itself. However, everything in experience comes to us by means of our sense organs: Seeing, hearing, smelling, touching and tasting. Unlike sensation which is the act of receiving a stimulus by a sense organ; perception is the act of interpreting a stimulus registered in the brain by one or more sense mechanisms. In this regard, social psychology, tells us how people behave as members of groups. Here, the sociological factors include a great variety of human factors such as traditional values (habits) of work; derive to line with a particular group or category of people; conflicts between the different social roles that men have to play; and institutions that provide the wrong kind of leaderships or learning processes. Culturally, Africans are the most diverse of any continent's inhabitants with thousands of ethnic groups and more than one thousand different languages. With ethnicities that often cross national boundaries and continual political upheavals, African national identity is not as strong as racial ties or local kin group affiliations. In fact, black Africans make up the majority of the continent's population. And yet, there are also large populations of Arabs, Asians, Europeans and

Berbers. Here, communities range from rural cultures in which the foods, religions, dress, tribal roles and daily life have remained unchanged for hundred of years. However, western styles of dress, commerce, modern city environments, skyscrapers, music, art, as well as literature are culturally important and distractive throughout Africa. They have also had considerable impact on other societies around the world.

Traditionally, the Sahara serves as a vast divide between the peoples of northern Africa and those of the sub-Saharan Africa. Although numerous classification systems have been applied to the people of the continent, the geographical division appears the most useful. Here, in the northern portion of the continent (including Sahara) Caucasoid people (Berbers and Arabs) predominate. Numerically, they constitute about one quarter of the continent's population. On the other side south of the Sahara, Negroid peoples constitute some seventy percent of Africa's population, predominate. Again, pockets of Khoisan peoples, the San and Khoikhoi are located in southern Africa while the pygmies are concentrated in the Zaire River Basin as well as in Tanzania. Distinctively, scattered through Africa (but primarily concentrated in southern African are some millions of people of European descent. Similarly, an Indian population (numbering some

few millions) is concentrated along the eastern African coast as well as South Africa. Generally, more than three thousand distinct ethnic groups have been classified in Africa and extended family is the basic social unit of most of these peoples. Notably, in much of the Africa, the family is linked to a large society through kin groups such as lineages and clans. Usually, kin groups tend to exclude marriage among their members; while members traditionally marry outside the group communicatively, many Africans (particularly those of sub-Saharan Africa) are bilingual; speaking their own language as well as other foreign languages (as colonized).

Critically, there may be practical interest in acquiring more knowledge about African human nature. As economists, we believe that it might be possible to solve African social problems (such as irrationality) if enough were known about their causes. In other words, we believe that man-made difficulties can be overcome; that man-made institutions can be changed given sufficient knowledge of man. Essentially, African policy makers would want to abolish (or at least diminish) industrial unrest, racial conflict, crime, international tensions and war. Similarly, we realize that in order to work and live as harmoniously as possible with others, we must know why people think and feel as well as act the way that do.

Perhaps, the strongest practical interest in African human nature comes from our intense curiosity about ourselves.

Clearly, several important questions arise:

How does Africa become aware of things?

How does Africa perceive things?

How does Africa learn, remember, and forget?

Is Africa wasting their intelligence and talent?

How did African personality develop?

Can Africans learn to control their emotions?

Do African motives conflict?

How can Africans make the best possible adjustment between the complex world and their equally complex but unique?

How can Africans mobilize financial resources needed for development?

Thus, the rest of this paper is divided into six sections. Section two presents the African society review while section three discusses African personality. African institutional change is the theme of section four. The African Religious performance is presented in section five while section six identifies the leadership and spiritual reforms. Section seven looks at African development finance and partnership while section eight concludes the paper.

2.0 AFRICAN SURETY REVIEW

In contrast to the true biblical creation of **GOD**, some scientist have falsely argued that five million year ago, a type of hominid (close evolutionary ancestor of present-day humans) inhabited southern and eastern Africa. And more than one million years ago, this tool making hominid developed into the more advanced forms Homo habilis and Homo erectus. However, the earliest true human being in Africa (Homo sapiens) dates from more than two hundred thousand years ago. As a hunter-gatherer capable of making crude stone tools, Homo sapiens banded together with others to form nomadic groups. Eventually, these nomadic San people spread throughout the African continent and distinct races date from approximately ten thousand years BC. Notably, the first great civilization in Africa began in the Nile valley about five thousand BC. In this era, the kingdom of Egypt flourished while influencing Mediterranean and African societies for thousand of years. And yet, during the period from the late 3rd century BC to the early 1st century AD, Rome had conquered Egypt.

However, the first sustained European interest in Africa developed through the efforts of Henry the Navigator of Portugal. Indeed, the Portuguese explorations were motivated by a variety of impulses: a desire for knowledge (a wish to bring Christianity to what they perceived as

pagan peoples); search for potential allies against Muslim threats; as well as the hope of finding new and lucrative trade routes to wealth sources. Notably, wherever the Portuguese (and other allies) went, they disrupted ongoing trade patterns and political life as well as changed economic (religious) systems. And yet, with the rise of the slave trade to the Americas, wars over the control of African commerce became more intense. Regrettably, during the four centuries of the slave trade, millions of Africans fell victim to this traffic in human lives. In fact most were captured by other Africans and exchanged for various consumer goods. Specifically, the first major kingdom to profit from the slave trade was Benin in modern west Nigeria (established in the 15th century). And by the end of the 17th century, it has been supplanted by the kingdoms of Dahomey and Oyo. Consequently, the British desire to suppress the slave trade found expression in attempts such as palm oil) in heightened missionary activity; and in the imposition of British government jurisdiction over properties previously held by British merchants.

As European private interest in Africa grew, the involvement of their governments multiplied. Thus, at the Berlin conference (1884-1885) the powers defined their spheres of influence and laid down rules for future occupation on the coasts of Africa. Thus, during the next

fifteen years, numerous treaties were negotiated between the European nations implementing and modifying the provisions of the conference. Regrettably, in this era, no African states had been invited to the Berlin conference while none signed these agreements. But whenever possible the decisions made in Europe were resisted when applied on Africa soil. However, once the territories were conquered and pacified, the European administrations began to develop transportation systems so that raw material could be shipped more easily to ports for export. Similarly, they institute tax systems that would force subsistence farmers either to raise cash crops or to engage in migrant labor. Remarkably both policies were well under way when World War 1 (1914-1918) disrupted these efforts. And after the war, efforts for the exploitation of the colonies were tempered; and greater attention was paid to providing education, health services, development assistance and safeguarding of Africa land rights. With the coming of the Second World War II (1939-1945), Africans served in the Allied armies and the colonies generally supported the Allied cause.

Following the Second World War, European colonial powers were physically and psychologically weakened while the balance of international power shifted to the United States and union of soviet socialist republic (USSR). In

particular, fresh rule was opposed from 1947 onward with sporadic terrorism and rioting in North Africa. Again, in the British areas, the pace of change also quickened after the war. Aggressively, mass parties, enrolling as wide a range of social, ethnic and economic groups as possible, began to appear. Thus, by the end of the 1970s, almost all of Africa was independent. Consequently, the young African states were faced with a variety of major problems. Here, one of the most important was the creation of a nation-state. However, the dominant nationalist movements and their leaders installed themselves in virtually permanent power. Yet another major problem has been the inability to project a voice in international affairs. Politically, most African states regard themselves as part of the third world and the nonaligned nations (which they see as forces for moral leadership). However, because of their lack of military or financial power, the news of African nations rarely appears to be taken into account (globally).

Nevertheless, some general statements can be made about traditional African systems. Here, traditional technologies were primitive and the old Africa was hostile to the accumulation of wealth except in the form of cattle. Notably, where all were poor and there was little surplus over the immediate needs of subsistence, even chiefs went hungry along with their people when food was scarce (Gold

Thorpe, 1985). Yet, in contrast to the traditional systems, social differentiation in modern Africa is undergoing changes in which the influence of systems arising from the modern economy is of leading importance. Evidently, prominent Africans (who now more in a society whose scale is international) increasingly tend to live a style of life like that of the rich and powerful anywhere. Comparatively they wear the same clothes; live in similar houses; drive (or are drive-in) the same large cars; keep their money in banks; and generally display their wealth and power in the same way as the rich and powerful in America, Europe or other countries. In fact, the international society of the rich and powerful has become the reference group for everyone everywhere. In other words, its culture sets the standard to which the ambitions aspire and by which the poor and deprived measure their poverty and deprivation.

Regrettably, a woman's curves, contours, bulges and smooth complexion (even her hair) pose serious spiritual danger to any normal but unguarded man. Again, recall that a dress cannot be called modest which is cut deeper than two fingers' breadth under the pit of the throat, which does not cover the arms at least to the elbows and scarcely reaches a bit beyond the knees. Similarly, dresses of transparent material are improper. God, knowing all about conscience, has always been very mindful of what people

wear and went as far as warning against such dressing. Clearly, evil fashions have been introduced in Africa and Satan's incarnates can be seen going out naked without shame. Another related Africa social ill is the baby for cash business that theirs in the south Eastern states of Nigeria, prompting unscrupulous Nigerians to set up baby factories for commercial purposes. Notably, in the Christian compassionate (motherless) Babies Home, Obosi (Nigeria); was a compound that harbors a thriving baby factory whose pregnant girls are kept before they are delivered of their babies and handed over to willing buyers. In this baby factory (with Imo/Akwa-ibom /Bayelsa branches), doctors and nurse would be sent to check the health situation of the pregnant girls. After safe delivery, the girls are compelled to swear to an affidavit in a magistrate's court (claiming that they do not need the babies). There after, the statement of claim would be filed in the ministry of women Affairs in the state to give the leeway to take custody of the babies and hence look for possible buyers. Instigations have shown that the proprietors of these homes succeed in hiding the girls until they deliver through intimidation. Unfortunately, a good number of these traffickers succeed in their heinous crimes because the girls would not want their parents to know that they had once been pregnant. Indeed, human trafficking involves

transportation or transfer of human beings for exploitation. Here, sales of babies was closely linked to human trafficking because the pregnant young girls were moved, transferred, harbored and their babies taken away from them and sold for unknown reasons perhaps, this could be for illicit adoption or for rituals.

Notably numerous secret societies rule their various countries and they meet annually or there about in secret locations. Here, they discuss and take decision on major policies affecting their countries. Usually, their memberships cut across politics, business, media, military, diplomacy, academic while they get things done as planned. Certainly, there are secret occultist and destructive powers at work in African countries about which we have no knowledge. Regrettably, most of the activities of the African secret societies have negatively affected African economies for growth and development.

3.0 AFRICAN PERSONALITY STATUS

Precisely, personality is the complicate arrangement of internal forces that would the way in which an individual goes about being the kind of person that he is: In other words, it is the system of desires and intentions that form his personal mode of adjustment to his environment. However, motives are keys that open the door to fuller understanding of the structure and workings of personality as well as the development of emotional temperament (sperling and martin, 1982). Here, the emphasis should not be on the understanding of what people do. Rather the concentration should be on why they do it.

Thus, the 'why' of any human act is called the 'motive'. In general, the body forces which activate infants as well as adults are referred to as drives. Therefore, a drive is a persistent stimulus (usually of physiological origin) which demands an adjective response. On the other hand, motive is defined as a tendency to activity that is started by a drive and ended by an adjustment. Here, the adjustment may be said to satisfy the motive.

Regrettably, disturbing stimuli threaten us with all sorts of unpleasantness (ranging from hunger through disapproval to boredom). Thus, in order to solve our problems, we must adjust. However, the various kinds of habits that people acquire in attempts to satisfy their

motives are called adjustment mechanisms. In fact, included among them is the mechanism of realistic scientific attack on problems as well as the more primitive mechanism of hostile aggression against obstacles. Yet, good adjustments tend to satisfy all of a person's motives that are regarded as an integrated system. In other words, a good adjustment is one that manages to satisfy subsistence, social and higher motives simultaneously (though effective in the real world. Notably, people whose behavior differs widely and steadily from normal social requirements are called ABNORMAL. Since societies differ in their requirements, an act that is normal in one place may be abnormal in another. However, there is no society that does not have some moral ethical or criminal laws. Clearly, in every society, consistent, serious as well as inappropriate disobedience of the written (unwritten) laws is considered a sign of abnormality.

Indeed, attitudes can be seen as certain regularities of an individual's feelings, thoughts and predispositions to act towards some aspect of his environment. By way of classification, attitudes have three components: feelings (affective component), thoughts (cognitive component) and predispositions act (behavioral component). Physically, we are not born with attitudes as such but develop many attitudes as we go through life. Specifically in early years,

a number of different attitudes are developed through relationships with parent and other members of the immediate family. As the child grows older and particularly when he begins school, other social groups influence the attitudes that are adopted.

Again, attitudes may be formed as a result of direct experience with an object. Thus, there are four basic functions which attitudes perform for the individual: adjective function, ego-defensive function, value-expressive function, and knowledge function. However, it can often prove difficult to change or modify attitude. Nevertheless, we know that people do change their attitude and thus, one should be interested in knowing why this occurs as well as establishing those factors which are likely to influence attitude change. Perhaps, the theory of attitude change which has received the most attention is the theory of cognitive Dissonance.

In fact, this theory argues that an individual's attitudes are usually consistent with each other and one behaves in accordance with his attitudes. However, inconsistencies do occur from time to time. Thus, when there are inconsistencies, it gives rise to a state of cognitive dissonance. Indeed, experiencing such dissonance is unpleasant for the individual concerned. Therefore may be motivated to reduce or avoid the

dissonance. Like attitudes, prejudices can be changed but affecting the process of change may often prove difficult. Yet, as is the case in some countries, the social structure may support prejudiced attitudes and group pressure may result in difficulties for those wishing to bring about change. However, fear on the part of some possible outcomes if prejudices are changed can equally give problems to those advocating change. Clearly the presence of other people often alters the behavior of the individual. In some circumstances, this behavior may be facilitated. In contrast, the presence of others may inhibit the individual's behavior. Here the presence of others may lead to behavior which is referred to as conformity. And the essence of conformity is that the idea of yielding to group pressure is basically involved.

As an abnormal personality case, fathers sleeping with their daughters are on the increase while the victims face emotional trauma and stigmatization. Regrettably, men who have amorous feelings to sleep with their daughters or close relatives may be suffering from sexual dysfunction or other sexually related disorders. Unfortunately, many sexually abused children have had their lives disrupted after going through the ugly ordeal. In fact, those who pass through the trauma (in their early adolescence) tend to remain deflated and depressed through the years.

Notably, these victims can grow up and begin to have paranoid features that may not be able to go into any relationship even as adult. For the psychological aspects of the anomaly, the health implication is quite grave. Here, the effects of child sexual abuse include depression, post-traumatic stress disorder, anxiety, and adulthood victimization propensity as well as child physical injury. Perhaps, it is believed that any father who sleeps with the daughters have spiritual problem. Arguably, it is either one has been be-witched by negative super forces to disgrace him or that one belongs to secret cult. Usually, this cult requires that for one to acquire a special spiritual power or attain a certain position in life; one must sleep with his own blood (daughter). So as to get that position consequently, sexual abuse of children (especially by their fathers) is one that deserves serious attention than it is currently getting from the society.

Similarly, the act of rape is on the increase and women who fall victim face not only the emotional trauma and stigmatization but difficulty in getting justice. However, the problem with the crime is that it is difficult to pin down rapists to the crime. Most rapists often plead that what actually happened was consensual sex because of the lack of witness. Especially when the victim is not an under aged girl, it is very difficult to prove. Yet, another problem

of dealing with the crime is that most men believe that it is impossible to rape a woman. Here, the argument is that a woman who truly is unwilling to have sex knows what to do to hurt her attacking partner from executing the act. However, some people have argued that some women may lure men into the act of rape with their mode of dressing. In fact, these are dresses that expose parts of their body that should have been covered. Legally, rape can be regarded as a man's unlawful sexual intercourse with a woman against her will and without her consent or with her consent when the consent has been obtained by putting her in the consent was obtained through fraud. Notably, not all rape survivors show their emotions outwardly. Here, some may appear calm and unaffected by the assault. Yet, it is a ruse because the victim is still suffering from internal horrors like diminished alertness, numbness, dulled sensory, affective and memory functions, disorganized thought content, vomiting, nausea, paralyzing anxiety, pronounced internal tremor, obsession to wash or clean themselves, hysteria, confusion and crying as well as bewilderment and acute sensitivity to the reaction of other people. Also, these victims may develop fears and phobias while suffering from debilitating illnesses like migraine, high blood pressure, heart problems, appetite loss etc.

In general, these abnormal acts show a degradation of morality. In other words, there is a real decline of moral values in the society. Indeed this is the highest level of depravity and pervasim. And thus we must begin to insist on the enforcement of the law, which are provisions that forbid it as well as making it a criminal offence. Again, while religious organization and government do their path people must also be free to report such cases. Here, these should not be any issue of stigmatization and we should raise the level of advocacy to eradicate it. But then there must be proper sex education and gospel ministration at all levels of the society for normal personality formation (rooted in GOD).

4.0 African institutional change

Generally, institutions are the rules organizations and social norms that facilitate coordination of human action. As rules of the game in a society, they are the humanly devised constraints that shape human interaction. Therefore institutions and the way they evolve shape economic performance (North, 1997). In other words, institutions affect economic performance by determining (technology inclusive) the cost of transacting and producing consequently they structure incentives in exchange (whether political, social or economic). As institutional composition, formal rules include political (judicial) rules, economic rules and contracts. Here, political rules defines the hierarchy of the polity (basic decision structure and agenda explicit characteristics) while economic rules define property rights. Similarly, Contracts contain the provisions specific to a particular agreement in exchange.

In contrast, informal constraints are extensions, elaborations and qualifications of rules that solve innumerable exchange problems not completely careered by formal rules and that in consequence have tenacious survival ability. Critically, they allow people to go about the everyday process of making exchanges without the necessity of thinking out exactly at each point and in each

instance; the terms of exchange. Clearly, the persistence of informal constraints includes such words such as routines, customs, traditions and culture. Also, they include conventions that evolve as solutions to coordination problems and that all parties are interested in having maintained norms of behavior that are recognized standards of conduct (interpersonal relationships codes) as well as self imposed codes of conduct (honesty or integrity standards). Here, conventions are self enforcing while norms of behavior are enforced by the second party (retaliation) or by a third party (societal sanctions or coercive authority); and their effectiveness will depend on the effectiveness of enforcement. Unlike conventions and norms of behavior, self imposed codes of conduct do not obviously entail wealth maximizing behavior rather it entail the sacrifice of wealth or income for other values.

Indeed; the ability to enforce agreements across time and space is the central and repining of efficient markets. Yet, all that is needed is an effective, impartial system of laws and counts for the enforcement of formal rules; the correct societal sanctions to enforce norms of behavior as well as strong normative personal standards of honesty (integrity) to undergrad self imposed standard of behavior. Graphically, figure 4.1 shows the institutions that facilitate human action coordination on one end (informal) they go

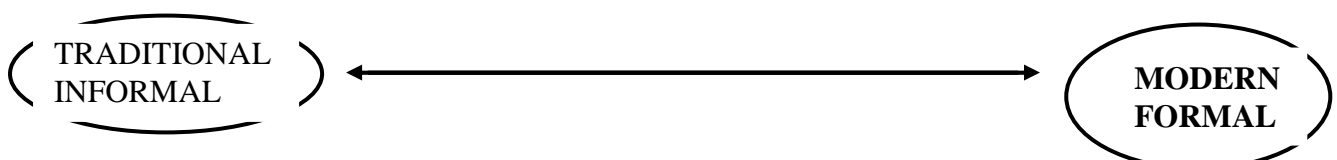
from trust and other forms of social capital to informal mechanisms and networks for coordination. This is inclusive of deeply routed norms governing social behavior. On the other end (formal) they include a country's codified rules and laws as well as the producers and organizations for making modifying, interpreting, enforcing rules (laws). Because institutions govern behavior, they are regarded as social assets. However, bad or weak institutions are regarded as liabilities. Notably, general trust worthiness in a society can be strong either because of strong personal networks or because of good laws and judicial systems that are generally accepted. In fact, as societies become more complex, trust in individuals (based on knowledge of character and frequency of interpersonal contacts) is supplemented by trust in institutions (rules and organization) when dealing with strangers.

Operationally, institutional reform happens when the actors take advantage of opportunities for change and use the instruments of change at their disposal. Here, the institutions that mediate social interaction must foster both stability and change. Thus, a measure of stability and predictability in the rules governing society is necessary for the people to have confidence to work together; to challenge each other to improve their communities; and to invest in their future. Therefore, understanding institutional

change entails an understanding of the stability characteristics of institutions; the sources of change; agent of change as well as the direction of change and path dependence. Yet, the quality of institutions themselves influence and are influenced by the distribution of assets. Consequently, with greater access to education, agricultural land, and tenure security,

FIGURE 4.1 HUMAN BEHAVIOR COORDINATION: INSTITUTIONAL FACILITATION

SOCIA CAPITAL	INSTITUTIONS			ORGANI- ZATIONS
	RULES			
	INFORMAL		FORMAL	
TRUST	RULES		REGULATIONS	GOVERNMENT AGENCIES
NETWORK				
SHARED VALUES	NORMS		LAWS	CIVIL SOCIETY ORGANIZATIONS
SHARED VALUES				
NORMS	TRADITIONS			POLICE
RELIGION				CONSTITUTIONS



people are better-endowed citizens. Regrettably, the African case has been totally different. From the citadels of learning, Nigerian tertiary institutions have become ethical free trade zones as some lecturers trade make for sex. Regrettably, some lecturers employ a variety of subtle tricks to lure female students to bed. Occasionally, some lecturers use the male class representatives that are usually handpicked as agents to these observed immoral acts. In particular, sex for good grades is a common occurrence in a Nigerian (FCT) based university as testified. Here, many female students in Nigeria's capital city warm the beds of powerful men in the corridors of power while their academic work suffers. Consequently, these girls offer their bodies to male lecturers in exchange of good grades. On the other hand, if a female lecturer happens to be the handler of the course; good money may be offered in exchange. Again, while universities and polytechnics conduct post-matriculation examination for prospective students, many irredeemably poor students still find their way into tertiary institutions. Notably, since such students cannot obtain a degree by merit, they are forced to sell their bodies to bag it. Similarly, even married women (on in service courses) offer their bodies to lecturers for good grades. Yet the same sex-for-marks phenomenon is now common in secondary schools, where

teachers threaten beautiful underage kids with failure (if they do not agree to sex). Indeed, as testified, most female students have no option than to do everything to win the hearts of their lecturer. And sometimes, no matter how much one read, some wicked lecturers may want to sleep with them. Alternatively, one needs a minimum of fifty thousand naira to block some of the difficult courses taken. Regrettably, hawking sex for marks is one of the reasons why many graduates of African tertiary institutions cannot defend their degrees. It is rather an unfortunate episode.

In general, what does it profit a man to satisfy his carnal lust, enjoy all the derisive pleasures with his raunchy sex partner while at the end lose his hard earned reputation and career to uncompromising muckrakers? In fact, for the first time in the history of Nigeria's democracy, a public officer (in Abia State) was sacked for sexual immorality. Regrettably, great men and women African wide have been reined by their sexual desires and indiscretion. Here, the inherent scandal in individuals making their biological organs a through fare or instrument of ecstatic voyage has over the years rubbished reputations and ambitions. However, the most despicable and adorable is the immoral inclination by powerful men (women) in vantage position to force their subjects into

sexual acts with a threat of severe punishment if they refuse to oblige their indecent request. Yet, there have been consistent scandalous stories of public officers who get away with immoral sexual behaviors because of their frightening socio-political status of dubious culture and tradition. Apparently, perverts in the lower class of the society emulate this unexamplary behavior to sow their own indecent white Oates.

Unfortunately, a prominent Nigeria has become the first causality as recently testified. Notably, a former Deputy Governor of Abia State was recently impeached after the State House of Assembly found him guilty of corruption, official misconduct including alleged sexual immorality. Specifically, the Deputy Governor was accused of inappropriate relationship with certain women including his chief press secretary. Clearly, sex scandals are not only prevalent in high society and public institutions but also pervade the sacred house of GOD. In fact, a reverend of the controversial revival prayer assembly was on the death row for causing the death of his girl friend by setting her atolaze for the single reason of sexual unfaithfulness. On their part, Some African governments are addressing the challenge from ethical angle. Specifically, Nigerian government had mandated her office to take up the battle for the restoration of ethics and values (not only to the

government institutions) but to all institutions and people in the country. Regrettably, these immoral acts are as a result of the collapse of ethics and values. And unless we go back to our ethics, there may not be integrity in the system.

5.0 AFRICAN RELIGIOUS PERFORMANCE

Under the double attack of science and Christian faith, magic has become very much less important in western societies than it was in traditional conditions. Thus, religion can be seen as a system of beliefs and practices. Indeed, these beliefs are logically prior to the practices people act in particular ways because they believe particular things (and not the other way about). Essentially, religion is concerned with furnishing the individual with a view of the universe that provides some kind of answers to questions like the origin of the personality and nature of death. Clearly religion is not science but can be regarded as a kind of cosmology that is emotionally helpful to people at times of stress. Indeed, religions may be concerned with morals. For example, the Ten Commandments (which are the basis of morality that can be elaborated into secular law) are regarded as having been divinely handed down. Similarly, there are beliefs about punishment for bad deeds and rewards for good ones in the life after death (which is basically true).

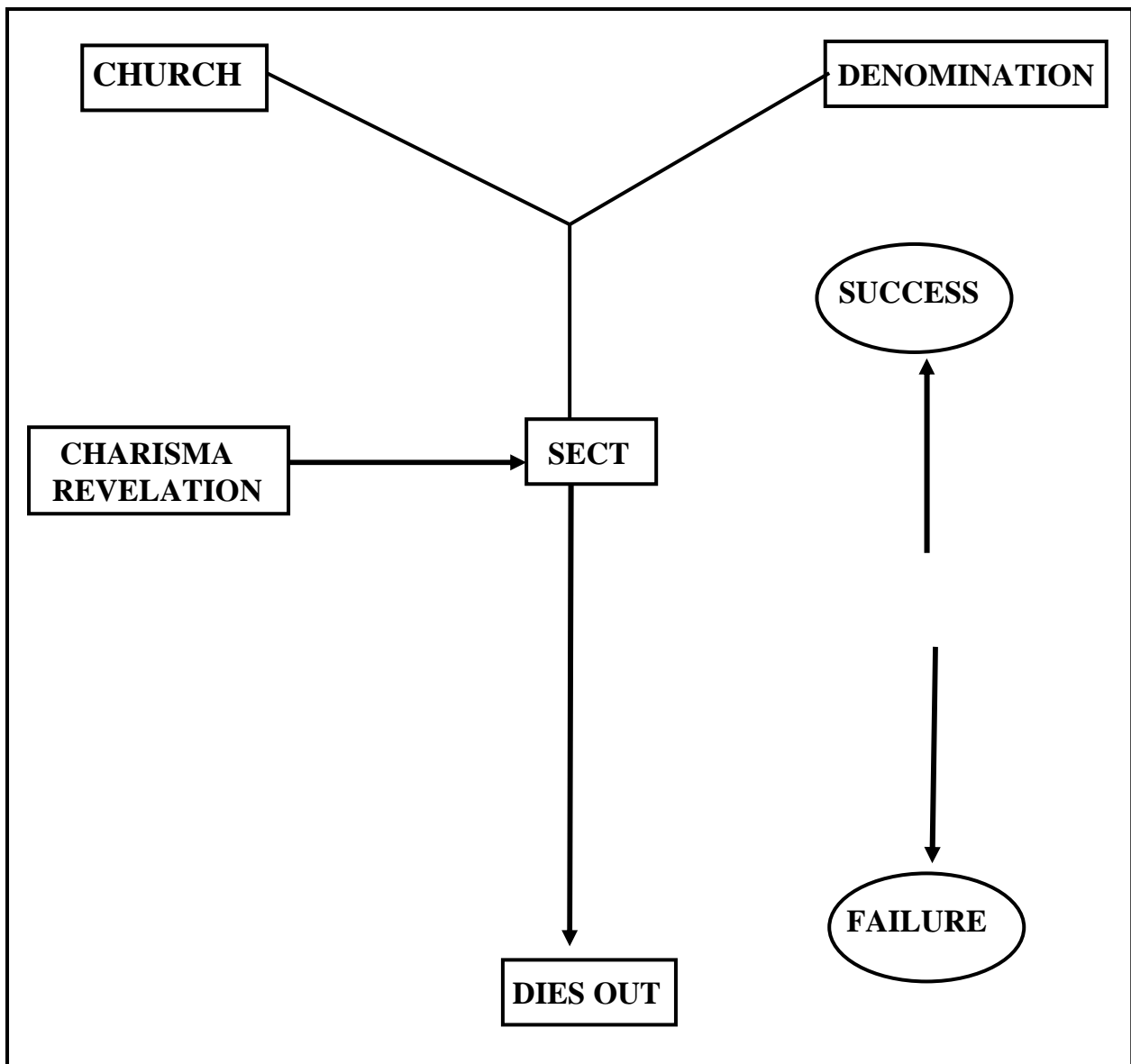
Consequently, it implies that any religion that is a viable social institution affords a framework of regular and occasional rituals within which people's needs for ritual can find fulfillment. That is, any institutionalized religion must prescribe definite things to be done both regularly

and on particular occasions which are related to the lives and needs of the people clearly, great world religions are universalistic. And beginning as revealed or prophetic (charismatic) movements, their membership extends across the boundaries of particular groups, cultures, languages or nations (Goldthorpe, 1985). Again, where a system of belief and practice unites a whole community, it might be normal to use the terminology of church. Whereas a church recruits its members by birth and a sect primarily by conversion; a denomination does so in both ways. Here, family tradition usually plays an important part while many denominations require their young members to reaffirm their faith by means of an act of positive choice.

Indeed, religious movements may sometimes be seen as the results or consequences of social changes that is not specifically religious in character. On the other hand, religious movements may initiate social changes. However, religious organizations themselves are subject to change. Perhaps, figure 5.1 schematize the processes to which these organizations are frequently subject. As shown, new religious movement comma\only start as charismatic sects in revolt against an established order. Clearly, a sect who begins in this way may of course fail or die out. However, if it does not fail and succeed in establishing itself; it tends by the process of routinization to become either a church

(embracing a whole community) or a denomination (tolerated established organizations arm). Yet, in this process, it generally has to dilute or compromise with or incorporate many alien elements. Here, local beliefs and customs may be tolerated or incorporated while a converted people may continue many of their old rituals in new guises. For example, some Christian festivals like those of midwinter and the spring rites have been incorporated into or amalgamated with the Christian festivals celebrating the birth and resurrection of our LORD JESUS CHRIST. Thus, at this point, the church or denomination will be open to the process of revival. Here, the compromises that have been struck may appear as corruptions, departures from the pure doctrines of the founder. In other words, a charismatic leader may arise (urgently and eloquently) and a new sect may be founded from the old church. In time the new sect settles down into a church or denomination and the whole process is then repeated as shown in figure 5.1. For example, in Christianity, there are historic roman (orthodox) churches with a long continuity from the early church. However, denominations such as Methodists began as a sect about two hundred years ago while more radical sects such as Jehovah's Witnesses, Seventh-Day Adventist, Pentecostal churches are still emerging (for the gospel dissemination).

FIGURE 5.1 RELIGIOUS ORGANIZATIONS: PROCESS CHANGE



Regrettably, scandal after scandal has rocked the church with barely a reprieve between the erupting reports. In fact, there is not a single evangelistic organization that has not been hurt in one way or another by these scandals. Critically, some have been crippled almost to the point of financial ruin. Undeniably, this has

been one of Satan's most cunningly devised strategies. Regretfully, he has attempted to totally disillusion the church at this end time hour. Thus, his primary goal is to discredit the church, the Gospel, the ministry and the mission before the world; so that the potential recipients of the great salvation would close their hearts to the Gospel. Regardless of one's personal conceptions, the biblical scripture declares that the devil is a very real entity (an archangel known as Lucifer) that fell because of his pride, arrogance, self seeking desire and rebellion against God. Dearly, this entity is a powerful and malignantly evil being that rules over the world of darkness; a spiritual despot with legions of demonic fallen beings known as evil spirits (which are at his command and under his control). As the god of this present world, Satan has blinded the minds of those who believe not in the gospel. However, as the scripture advised, one should be strong in the Lord and in the power of his might. In other words, put on the whole armor of God that one may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against principalities, against powers, against the rules of the darkness of this world, as well as against spiritual wickedness in high places. Indeed, this battle is very real and it is incredible intensifying in this end time hours as battle zones and lines of demarcation are being

clearly drawn. Here, the greater the battle and the more intense the opposition, the greater becomes our need for caring helpful brothers and sisters in Christ. Therefore, the prayers and intercessions of the Body are desperately required for the job of evangelism. Yet, is very crucial that God's people learn to stand together united in faith, one in common purpose, joined in heart and mind, clothed in the armor of God and prepare for the battle.

Unfortunately, as one hears the continuing unfolding saga of Christians' secret loves, sexual scandals, triangle love affairs, social quests and power struggles; one may think that they were watching some sleazy soap opera. Therefore, we must all come back to the presence of God or we will ultimately fall into moral decay and degeneracy. Clearly, the longer we are away from his presence, the more immoral are become. In otherwords, we can become so preoccupied with the demands on our time that we backslide. That is, we lose our joy; we become irritable and restless and lose our sense of direction. Regardless of how corrupt the world becomes or what they teach as normal. SIN IS STILL SIN AND IT IS STILL WRONG. In fact, we cannot compare the church to the world or the preacher to the politician. Regardless of what temptation comes your way. God will always give a way to escape. Thus, there is absolutely no temptation that will come to any one that he

or she must submit to. Not only must we censure that we do not commit evil, but we are admonished to even stay away from the very semblance of sin. Here, don't even do anything (as God ministers) that people could remotely think was wrong or that could lead to wrong. Critically, every one should know that the kingdom of God is not built on finance, but are usually necessary to help proclaim the Gospel Essentially; it is both a right and a privilege to be able to raise money for the Gospel. On the hand, it is also an awesome responsibility and requirement to ensure that they are used properly. In other words, there is a real need in this end time hour for accuracy and accountability in our stewardship of funds.

6.0 AFRICAN DEVELOPMENT PARTNERSHIP

Economically, African countries were inserted in the global capitalist economic relations as producer of raw materials classified as cash crops to the detriment food crops production which clearly under pin productivity. Consequently, after independence from colonial rule; Africans became more than depend structurally on the metropolitan economies which determined the prices of the cash crops as the basis of their interaction (transaction) in the international economy.

Notably, the continent had no control over the vagaries of international economic relations. However, it should be noted that despite the structural dependence, there are historical conjuncture in which some of the post-colonial rulers sought to implement a national project of development. Although these projects were later transacted in the crisis of the global capitalist economy, the still remain the reference point of the glorious era. Yet, as the African national project came to be perceived synonymous with communion; leaders who expressed any desire to chart an independent development path were assassinated or over thrown. In their place, new colonial regimes (civilian and military juntas) were imposed and often sustained by foreign aid.

Consequently, at the end of the second decade of African independence, the vision of an independent Africa had started to fall apart while the gulf between the state and the society widened considerably in the process. Therefore, different policy prescriptions were imposed on African countries that were limited by the political and economic crisis which plagued them in ways that rendered their sovereignty negative. That is, the lack of effective control over the various African nation population, territory and policies. Perhaps, privatization may have robbed African countries of what ever was left of its sovereignty as major state assets were sold to external concerns (under debt-equity swap options) and their compradorial allies in the countries involved. Here, aid and loan were tied in ways that depended on structural dependence of African countries on the western economies. Hence, between the past and present day, African may have remained subjugated and exploited. Therefore, what is the way forward for African economies?

Truly China is in African and this Asian giant is investing in mineral mining including oil and gas. She is also involved in trade relations with African countries and simultaneously its construction firms are involved in infrastructural development in the continent. Perhaps, China is Africa's second largest bilateral trading partners

after United States of America nudging ahead erstwhile colonial overlords (France and Britain). To some extent, one may argue that Africa's relations with the west may have perpetuated poverty and eroded national sovereignty. On the other hand, the existence of market alliance makes china susceptible to imperial project of balkanization of China and periperisation in the context of the dominant global capital. But if it manages to transform into the dominant global power the tendency for domination and exploitation would arise as a result of the sustaining logic of imperialism. However, the rise of china as an economic power house has benefited Africa in a large way. Notably, China generates twenty percent of the worlds commodities demand and given rising china's economic growth, commodity prices have been high over a decade. Consequently, the observed high (stable) commodity prices have contributed to Africa's high (consistent) growth over the past decade. And yet, poor infrastructure throttles Africa's development. And since the Chinese have proves very efficient in construction of infrastructure, they are popular in Africa. However, china finances only the projects that its contractor builds. On the other hand, the rest of the projects are funded by African governments with support from multilateral lenders (such as Carnegie Endowment). Clearly, the Chinese presence in engineering

projects is so diffuse that African development bank (ADB) was forced to advertise on huge bill boards, that it funded some of the highways build by Chinese.

Thus, the apparent congruence between the Chinese and African development bank business model has sturnes the west out of its stupor and the west is now playing catching up game. Here, the competition for influence is so fierce that project approvals are taking on a record time to be completed. Indeed, the west is no longer the only development partner and to the extent that china is helping increase the stock of physical infrastructure (power plants, roads and railway lines) in Africa, they have been partially helpful. Perhaps, these infrastructures are the most viable path to the continent's growth into an economic power house. However, the burden on Africa is to leverage its newly found popularity to achieve real development as defined by her. In other words, its officials must subject their own development project proposals to robust financial, economic and development model targets. Obviously, it should avoid white elephants. That is projects that only serve to saddle the continent with unnecessary debt but contribute zero to economic wellbeing.

Through the Africa policy paper, china has presented to the world with objectives of its policy towards Africa and measurers to attain them with the view of promoting the

steady growth of china Africa relations. Here, china strives to promote its cooperation with Africa in the field of applied research and technological development. This includes the transfer of scientific and technological cooperation such as bio-agriculture, solar energy utilization, geological survey and mining. Also, china claims to be dedicated to the continued training programs in applied technology for African countries as well as execution of demonstration programs of technical assistance. As planed, china actively hopes to disseminate and utilize Chinese scientific technological achievement and advance technologies applicable in Africa. However international critics insist that china is only interested in Africa's rich natural resources. Without proper management, natural resources are likely to deplete and what will happen to china- Africa relations in the face of such an event. Yet, unlike china, the United States investment in Africa mainly concentrates on funding developmental programmes rather than being involved in economical activities.

Essentially, the United States support for economic growth targets Africa central development challenge to provide jobs, reduce poverty and sustains social service delivery. Here, the United States assistance usually emphasizes on economic opportunities for rural small holders that is closely linked to programs that target agricultural

productivity and increased market access. Specifically, economic growth programs leverage United States investments in nutrition and humanitarian assistance to reduce rural poverty, decrease child malnutrition and reduce vulnerable community aid dependence. Indeed, the United States foreign policy on Africa focuses on furthering stable, vibrant and growing economies on the continent. And after much Consultation with the various African governments, the USAID determined that they would be more effective in the sectors of economic growth, basic education, health population and HIV as well as democracy and governance. Though the United States of America does not necessarily boast of over ungluing investments in Africa, the commitment of USAID to increase agriculture-led economic growth strives to reduce poverty and food insecurity in African. With private investment in the agriculture sector being weak, expanding impact in SUAID supported value chains works with lead firms in targeted value chains to create benefits for micro, small and medium scale enterprise (including formers). Recently, the European community (Union) and the African states concluded an agreement to promote and expedite the economic, cultural and social development of the African states; with a view to contributing to peace and security as well as promoting a stable and democratic political

environment. As agreed, the partnership shall be centred on the objective of reducing and eventually eradicating poverty consistent with the objective of sustainable development and the gradual integration of the African countries into the world economy. Here, these objectives and the parties' international commitments shall inform all development strategies that shall be tackled through an integrated approach while taking account at the same time of the political, economic, social, cultural and environmental aspects of development. As agreed, this partnership shall provide a coherent support framework for the development strategies adopted by each African State. Thus, sustained economic growth, developing the private sector, increasing employment and improving access to productive resources shall be part of the proposed framework. Again, support shall be given to the respect of the rights of the individual and meeting basic needs; the promotion of social development as well as the promotion of social development and the conditions for an equitable distribution of the fruits of growth. Basically, regional and sub regional integration processes which foster the integration of the African countries into the world economy shall be encouraged and supported.

Notably, this cooperation (under pinned by a legally binding system and existence of joint institutions) shall be

exercised on the basis of certain fundamental principles. This shall include equality of the partners and ownership of the development strategies. For the purpose of implementing the objectives of the partnership, the African states shall determine the development strategies for their economies and societies in all sovereignty. With due regard to the essential elements described in the articles, the partnership shall encourage ownership of the development strategies by the countries and population concerned. However, the parties shall (as far as it is concerned in the framework of this agreement) take all appropriate measures (whether general or particular) to ensure the fulfillment of the obligations arising from the agreement as well as to facilitate the attainment of the established objectives.

Essentially, the objectives of development finance cooperation shall be (through the provision of adequate financial resources and appropriate technical assistance) to support and promote the efforts of African states to achieve the objectives set out in the agreement on the basis of mutual interest as well as in the spirit of interdependence. Here, operations financed within the framework of the Agreement shall be implemented by the African states and the community in close cooperation. However, some entities or bodies shall be eligible for

financial support provided under the agreement. These include African states; regional or inter-state bodies to which one or more African states belong; joint bodies set up by the African states; national (regional) public agencies departments; financial institutions (development banks); companies, firms and other private organizations; local decentralized authorities from African states; community member enterprises; and non-states actors from African state as well as communities which have a local character. Again, within the framework of the priorities established by the African state or states concerned at both national and regional levels; support may be given to projects and programmes as prescribed in the agreement.

However, the scope of financing may include (inter alia) depending on the needs and the type of operation considered most appropriate; support to measures which contribute to attenuate the debt burden and balance of payments problems of the African countries; macroeconomic and structural reforms (policies); mitigation of adverse effects of instability in export earnings; sectoral policies (reforms); institutional development (capacity building); technical cooperation programs as well as humanitarian and emergency assistance. As proposed, the nature of financing shall (inter

alia) include projects and programmes; credit lines and guarantee schemes and equity participation as well as the human and material resources necessary for effective administration and supervision of projects and programmes. Here, in the framework of the agreement, the European Development fund including counter part funds, unexpended balance from previous funds, own resources of the European investment Bank and where appropriates budget shall be used to finance projects, programmes as well as other forms of operations contributing to the achievement of the joint agreement. Essentially, the funds provided under the agreement shall be used to cover the total costs of both the local and foreign expenditure of projects and programmes (inclusive of recurrent cost financing). Yet, the method of financing for each project or programme shall be determined jointly by the African state or states concerned and community by reference to the level of development, geographical situation as well as economic and financial circumstances of the affected states. On the other hand, the process of consultation and coordination with the donors and co-financiers should be strengthened and development (where possible) though the establishment of co-financing framework agreements. While co-financing policies and procedures should be reviewed to ensure effectiveness and

best terms (conditions). And given the seriousness of the international debt problem and its impact on economic growth, member states should declare their readiness to continue to exchange views (within the context of international discussion) on the general problem of debt and without prejudice to specific discussions taking place in the relevant force (European Union, 2007).

Indeed, an enabling global environment is a necessary condition for the future African transformation agenda to succeed. In other words, to realize the African vision (2030), an enabling environment must make concrete the spirit of a new global partnership that brings cooperation to bear on pressing global challenges. Specifically, the developed countries that have not done so, should make concrete efforts towards the target of 0.7% of gross national product (GNP) as official development assistance to developing countries as well as 0.15 (0.20%) of GNP of developed countries to least developed countries similarly, other countries should move toward voluntary targets for complementary financial assistance to African countries. In fact, this is the right thing to do since the 2002 Monterrey consensus was an historic agreement on development finance that guides global policy making. However, following the global financial crisis in 2008, there is more concern that the international financial architecture most

be reformed (and agreed regulatory reforms implemented consistently) to ensure global financial stability. Critically, developed countries have to go beyond aid. However, these are signs that the money illegally taken out of African economies and put in overseas tax havens while secrecy jurisdictions is greater than all the aid money that has been put in. regrettably, some of this is money-laundering of bribes and stolen funds while some is to erode taxes. Urgently, much more can and should be done to stop this. Clearly, it starts with transparency in all countries. In fact, developed countries could be more actively seizing and returning assets that may have been stolen (acquired corruptly) or transferred abroad illegally from African countries. Unfortunately, the average OECD country is only largely compliant in four of thirteen categories of financial Action Task force (FATF) recommendations when it comes to detecting and fighting illicit financial flows.

Operationally, if the money is openly tracked, it is harder to steal. That is basically the motivation behind the extractive Industries Transparency Initiative (EITI). Here EITI is a voluntary global standard that asks companies to disclose what they pay and requires governments to disclose what they receive. Notably, other advanced countries could adopt EITI and follow the example of the United States as well as European Union in legally

compelling oil, gas and mining companies to disclose financial information on every project as necessary. Yet, in the spirits of global partnership, developed countries could equally pay more attention to exchanging information with African countries to combat tax evasion. Jointly, they can crack down on tax avoidance by multinational companies through the abuse of transfer pricing to artificially shift their profits across international borders to low-tax havens. In fact, when developed countries detect economic crimes involving African countries, they must work together to make prosecuting such crimes a priority. Clearly, at its heart, a global enabling environment must encourage substantial new flows for development; better integrate resources by engaging the talents of new partners from civil society and private sectors as well using new approaches, this goal therefore underpins the action and partnership needed to fully achieve the ambitious aims of the future African transformation agenda of the 21st century.

7.0 CITIZENSHIP LEADERSHIP PARTNERSHIP

DEFORMATION

Indeed, the reality is that character is the key as I as inner insistent you. Basically it is who you are the sum total of all your qualities, values and ethics. Thus, in a world waded with pressures from peers and so many influences; having an internal development care that provides you with basic rules to guide your conduct are paramount. In others, charisma will not take you beyond where character can sustain you. Therefore, one should make his mind to always do the right thing at any point in time. However, the mind is the pivot on which the character of every human being rotates. Clearly our though is a powerful human creative force (which like a computer works on whatever that is programmed into it). Here, every though and experience we have had is recorded in our mind which continue to exist in our sub-consciousness (whether recalled at will or not). On one hand, if an individual thins good thoughts, he will always attract good things. On the other hand, if he thinks bad thoughts he will undoubtedly attract bad things. Therefore one may be punishing himself (knowingly or unknowingly) by his own wrong thinking while at the some times blearing God for his misfortunes. Therefore, let us strive to treasure the world of God in our hearts and permit it to become part of

us. Essentially, meditate on any verse of the scripture that touches you (if possible commit it to your memory) and the heart shall flow streams of life giving water welling up to eternal life. Having done this, the devil will be forced to flee from you. Since love is the fulfilling of the law, we shall try to cultivate sincere love for ourselves and others. And for us to develop true love, we need to pray earnestly for it. And by the time we pray earnestly and the spirit of God enters our heart, then the fruits of the spirit will be made manifest in our lives. Here, these fruits include love, joy peace, kindness, patience, goodness, faithfulness, gentleness and self control.

Leadership can be regarded as occupancy of a status and the active performance of a role that mobilizes organized collective and voluntary efforts towards the attainment of shared goals and objectives. Alternatively leadership is a process tending toward accomplishment of a social system's goals through the use of some person's or groups influence, authority and power under the condition of social exchange that may be prevailing. Therefore, leadership is a gift given by God to individuals to serve a purpose in a group, society or community, thus, such ability to lead others is expressed in personal qualities which inspire respect, trust, and enthusiasm. In other words, leadership is an act which of course needs an art since the

purpose of the process is to achieve a goal of social system. Therefore, God has created man (social by nature) and society cannot hold together unless some one is in command to give effective direction and unity of purpose. Hence very civilized community must have a ruling authority while the authority has God for its author.

Indeed, leadership starts from the family at home, achieved by the moral qualities of the parents and elders. And parents in a special way must possess wisdom of God and self-control. Hence, they should first know how to lead themselves so as to be able to lead others and their children. Therefore leadership is a noble task because one has to give himself for the sake of others as well as being a light to those being led. In fact, the leader has to be irreproachable since he is God's representative that is never arrogant or hot tempered; nor a heavy drinker or violent or avaricious; butt hospitable and a lover of goodness, sensible, up right, devout and self – controlled. Essentially, a good leader assumes responsibility for the accomplishment of the stated plans. By creatively maintaining and developing the organizations capabilities (in its external and internal domains to achieve its purpose) he integrates the multiple functions and special areas within the organization.

Indisputably, the most important duty of a leader is good life. In other-words, the good conduct of a leader makes more impression on the people and influences much more than what he says. Here, if the people have positive feelings about their leader and can identify with him because of his attractive moral qualities, then the leader will have no difficulty in exercising greater influence on them, however, leadership involves interactions among persons. Hence, the growth and success of the organizations should not depend on the skills and energies of the leader alone. Rather, it should depend on the combined and supportive efforts of others. Again, it is the duty of the leader to discover the talents, the abilities, the gifts as well as strengths of each member. And after the leader has discovered the talents, the abilities, the strength of each member; he is expected to invite the individual or group of individuals concerned to use their talents for the growth and development of that group. In other words, a leader must see possibilities in others in order to be able to work with them and prayer is very important and necessary for every leader.

Again, our leaders need our concern and protection. This can be done by understanding their persons, avoiding gossips, calumny, destructive criticism and detraction. We should call their attention and have dialogue where they

are not meeting up. On the other hand, the leaders must themselves stand firm for the truth and not seeking for human approval or praises. That is, the leader should promote justice under the authority and that is, perhaps, the only condition that will help them to grow. Very importantly, there is the need to bring a new sense of global partnership (rooted in God) into Africa and international politics. This must provide fresh vision and framework based on our common humanity and established principles. Here, these principles include universality, equity, sustainability, solidarity, human rights, the right to development and responsibilities shared in accordance with capabilities. In fact, this partnership should capture and will depend on a spirit of mutual respect as well as mutual benefit. Again, people and countries should understand that their fates are linked together. That is what happens in one part of the world can affect us all. Therefore, a renewed global partnership will require a new spirit from national leaders. It will also require many others to adopt new mindsets and change their behavior. In other words, the new global partnership should encourage everyone to alter their worldview (profoundly and dramatically). It should equally lead all Africa countries to more willingly towards merging the environmental and development agendas as well as

tackling poverty's symptoms and causes in a united and continental way. Finally, African people must be central to a new global partnership. To do this, they need freedom to voice their views and participate in the decisions that affect their lives without fear. They also need access to information and to an independent media. Consequently, new forms of participation such as social media and crowd-sourcing can enable governments, business, CSOs, religious and academia to interact with, understand and respond to citizens' needs in new ways/as appropriate).

CONCLUSION

Indeed, freedom from fear, conflict and violence is the most fundamental human right and the essential foundation for building peaceful and prosperous societies. At the same time, African people expect their governments to be honest, accountable and responsive to their needs. We are therefore calling for a fundamental shift, to recognize peace, spiritual growth in God and good governance as core elements of well being. Clearly, this should be a universal agenda for all African Countries. In other words, responsive and legitimate institutions should encourage the rule of law, property rights, religious development, and freedom of speech, media, and open political choice, access to justice, as well as transparent government and public institutions. Notably, African progress on this scale is possible only, if African governments (at all levels), multilateral institutions, business religious and civil society organizations are willing to change course and reject business – as – usual. Thus, Africans have a chance to develop and put in place a new agenda that confronts the challenges of irrationality, corruption, poverty, inequality and environmental degradation.

To be sure that the proposed actions are helping not just the largest number of people, but the neediest and

most vulnerable; we recommend the evolution of a new transformative shift in Africa. That is, the identification of spiritual growth in God as the basic human foundation. In addition, capable and responsive states need to build effective and accountable public institutions that support the rule of law, freedom of speech and the media, as well as access to justice. In fact, we need a transparency revolution so that citizens can see exactly where the taxes, aid and revenues from extractive industries are spent. In other words, we need leadership that tackle the causes of poverty, empower people, fear God, transparent and permit scrutiny of their affairs. Clearly, this is the basic condition for prosperous African economy of the 21st century. However, if the proposed African development agenda is to be truly transformational, there are several risks to be managed. Essentially, the development partners should make sure that a single (sustainable) development agenda is not unworkably utopian. Therefore, the best way if managing these risks is to make sure that the future African development agenda includes priorities for action that the development partners can support adequately. In addition, the scriptural demand that righteousness exalts a nation but sin is reproach to any nation of the world remains imperative. Perhaps, this is the biggest lesson for Africans.

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